The Church News

Diocese of Pennsylvania

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The Church News

OBJECT *1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.*

Vol. XXXVI **DECEMBER, 1946** **No. 3**

Why No Peace in the Holy Land?

By The Rev. Charles T. Bridgeman, S.T.D.

Sometime Residentiary Canon of the Anglican Cathedral, Jerusalem, and Archdeacon of Syria and The Lebanon

The approach of Christmastide inevitably draws our thoughts towards Palestine where in God's Providence the majestic drama of Our Lord's incarnate life was enacted and the land rendered forever holy. Unfortunately our solemn meditations are rudely disturbed by daily reports of communal strife, terrorism and bloodshed occurring in this Holy Land. The promise of "peace on earth" seems far from realization in the distracted country.

What is the reason for this? What should be done to restore tranquillity? What is the duty of Christians?

In a real sense there is no "Palestine problem." But there is a "world Jewish problem" which the nations of the world have sought to alleviate by permitting Jews to go at will to Palestine. The natives of Palestine, who were never consulted about the matter and have protested in vain against such use of their homeland, have made strong demonstrations of protest against what they consider an unwarranted intrusion. The British Government after a quarter of a century of vain effort to reconcile Arab and Jewish aspirations have come to the conclusion that it would indeed be undemocratic and unjust to ignore the Arabs' viewpoint. Meanwhile some aspects of the problems facing Jewry have become unbearably acute. So that now we see the ardent Zionist Jews, unmindful of all that British institutions have done for Jews and other minorities, violently attacking the British as the villian in the piece, because, forsooth, they do not permit the Zionists to override the wishes of the age long inhabitants of Palestine.

The real problem which we must face is what should be done to help the Jews of the world. But before attacking that problem we should remember certain things about Palestine. Here is a country the size of New Hampshire, 10,000 square miles, with a climate and terrain like a miniature Southern California, half of which is so waterless that it is incapable of economic cultivation. Its resources are chiefly agricultural though of late years some unevenly successful efforts have been made to develop industry. The native population, which under modern British government has practically doubled in the last 25 years, numbers 1,200,000 and is growing by natural increase so rapidly that living space for another 800,000 must be found in a relatively few years. These people though speaking Arabic and calling themselves "Arabs" are not really Arabs at all. They are the Arabicized descendants of the most ancient inhabitants, Canaanites and Hebrews, mixed with strains from Anatolia, Europe, Asia and more recently an Arabic strain coming from Arabia. Eighty-eight per cent are now Moslems, but 12 per cent are still faithful to the Christianity which once dominated the country. In addition to the proud Arab culture of the middle ages they have made notable strides in acquiring, under Christian and government auspices, large borrowings from modern European culture as well. The result is that they are among the best educated of the Middle Eastern peoples, with a good proportion of doctors, lawyers, teachers, writers, businessmen and government officials. The bulk of the people are of course farmers, but only 70,000 can be classed as nomadic Bedu. Such people are far from being untutored savages whose country can be disposed of without their consent. And when they are informed that but for the promises to the Jews they too could enjoy that self-government and political independence attained by neighboring Arabic peoples, they become livid with rage, and demand immediate stoppage of Jewish advancement.

Many fair-minded Jews would admit that to trample upon Arab rights is rather rough on the Arabs, but plead the urgency of their people's need. But is there no solution of the world Jewish problem except at the expense of injustice to the Arabs? Let us look at it.

There are many millions, now perhaps some 12,000,000 people of Jewish faith scattered around the world, with approximately ten million of them in two countries: Russia and the United States. They are of many racial strains, because Judaism like Christianity and Islam has been an international and proselytizing faith, with but a slender thread of genuine Semitic blood still connecting most of them with the original Jews of Palestine. Yet because of their faith they have been relatively isolated in times past from

the other peoples among whom they have lived and in their minority condition have emphasized the religious and cultural bonds which have united them with co-religionists elsewhere. As a minority, and often a very strange one, they have been subjected to dislike and at times violent persecution on the part of the people among whom they were born. "Anti-Semitism," as it is somewhat inaccurately called, springs from primitive, irrational hates and is strongest just where free rein is given, as in primtitive society and the modern Nazi state, to those brute passions. On the other hand where modern liberal democratic ideals are respected and exalted the plight of the Jews and other minorities is vastly improved, and on the way to being permanently solved. In the century and a half between the French Revolution and the rise of Nazism the position of the people of Jewish faith steadily improved in every modern country.

Zionism arose as a counsel of dispair when this battle was more than half won. It sought to convince the Jews that they were not merely a religious community but a race apart and a thwarted nation which could not, and indeed should not, be integrated into the national life of their respective birthplaces. Zionism attributed the unhappiness of the Jews to their being a "homeless" people; and sought to re-establish national life and self-respect by recreating a Jewish State, which for sentimental reasons they said could be nowhere but in Palestine.

The Zionist program, while it made a certain religious and sentimental appeal to many Jews, only found acceptance as a practical program among Jews in very adverse conditions, as for instance in Poland. Few Jews from Germany, Austria, France, Britain or the United States ever wished to go to Palestine as settlers. Then came the recrudescance of barbarism under Hitler in 1933. Jews in one country after another in the old and respected European Jewish centres were harried, thrust out and compelled to wander. Yet more were caught in the war and ruthlessly slaughtered. Only a remnant remains. Some can resettle in the old homes but perhaps 350,000 must get out of Europe and find new homes.

Not unnaturally the political Zionists who had long dreamed of and preached the concentration of all Jews in Palestine now demanded that the country be opened wide to succour the refugees. Now if ever was the time to win their objective: Jewish State in Palestine.

But is this the only or the best solution of the problems of people of Jewish faith?

Zionists will say that it is the only solution because no other country has raised a finger to offer a real refuge for displaced Jews. What does that mean? That while we Christians of America and the British Commonwealth of Nations shed copious tears at the sufferings of the Jews under Hitler, we do not lift a finger to really help them. It is true. We keep the doors of the U. S. A. so closely guarded that hardly 20,000 have entered in the past year. The American people charge Britain with inhumanity and cruelty because she does not open wide the gates of Palestine to unlimited Jewish immigration, and paint before her the suffering of the displaced persons still in "concentration" centres, while we callously close our own ears to the cries of scores of thousands who would like to join their relatives in this country. We demand that the Arabs of Palestine admit such a flood of Jews as would soon change it from a predominantly Arab to a predominantly Jewish country but ourselves refuse to allow in a number which would effect at most a change of less than one-third of one per cent in our population composition. If the Zionists are right that Palestine is the only country open to the tragic remnants of the murder camps, then we stand condemned as a callous people who add to their infamy by conniving at an injustice in Palestine in order to avoid confessing their own hardheartedness.

But is the creation of a Jewish State in Palestine the best solution after all? The answer can be "Yes" only if the people of Jewish faith, here and elsewhere, insist that they are an unassimilable, permanently alien race which must be segregated; and only if we admit that our democracy has failed and there is no intention or desire to find a way of

(Continued on Page Fourteen)

A Fifteen-Minute Advent Meditation

By The Rev. D. Wilmot Gateson, D.D.
Rector, The Church of The Saviour

In these precious weeks of Advent, I would meditate on preparing for the Holy Birthday of the Saviour that His Eternal Spirit may be born in me anew.

I. PRELUDE—PREPARATION

1. I place myself in the presence of God. God is all about me and within me. I must realize His infinite greatness and goodness everywhere, His nearness and indwelling. (*Two minutes contemplation.*)
2. I humble myself, realizing my smallness and faults, and ask His help to open and purify my soul. (*Two minutes for "pious ejaculations," and Acts of Faith, Hope, and Christian Love.*)
3. I try to grasp what was in the Divine Mind before He sent His Son to redeem mankind. I picture to myself the stable at Bethlehem, its rude contents, so like the world and my own mind, ill-arranged and fouled. (*A minute of reflection, a minute of prayer.*)

II. COLLOQUY—CONSIDERATIONS

Consider how Joseph and Mary readied the stable. The cattle stall of Bethlehem's inn was not like the ideal picture some medieval artists have painted it, adorned with tapestries and furnished like a palace. Its floor was rough and splintered, if not plain earth; its walls and ceiling were of rude timber; there were no chairs or couch. It was not like our modern maternity hospitals: there was no fresh running water; there was no beribboned bassinet, no perfumed sachets; there was neither doctor or nurse. My soul is as ill-fitting a place for so dear a birth.

1. First, Joseph had to drive out the cattle from the stall. So must I drive out of the central place in me animal instincts, ex-

cited anger, emphasis on self-preservation, domination by physical and emotional hungers. (*Two minutes self-examination.*)

2. Secondly, Joseph had to sweep and wash the stable. So must I cleanse my innermost being, clearing out any accumulation of filth that I may have gathered from the things I have seen and heard and learned and indulged in. (*Two minutes self-examination.*)
3. Thirdly, Mary had to prepare the cattle-trough, clean it, find new straw and pat it down smooth, and make it warm. So my nature must be softened and re-made with loving tenderness. The Lord Christ must not find it cold and bare. (*Two minutes.*)

III. AFFECTIONS AND RESOLUTIONS

Lord Jesus, I love Thee, cherish Thee, and would have Thee enter and dwell and reign within me.

(*The aim of meditation is to move the will to act, through affection and illumination.*) I resolve to make myself ready to observe the Festival of Thy Nativity, Thy Birthday into this world, and to make Christmas a spiritual welcome for Thee to come anew into my soul.

IV. CONCLUSION

1. (*Thanksgiving.*) I thank Thee for Thy coming, for showing us the path of life, its values and virtues, for setting us an example, and giving us the motive and strength to walk therein.
2. (*Oblation.*) I offer myself to be Thy loving disciple, delighting in Thy companionship, glad to do Thy will.
3. (*Prayer.*) "O Holy Child of Bethlehem! Descend to us we pray; Cast out our sin and enter in, Be born in us today."
4. "Our Father . . ."

V. POSTLUDE

(*The counsel of St. Francis de Sales.*) "At the end of meditation, linger awhile, and gather, so to say, a little spiritual bouquet from the thoughts you have dwelt upon, the sweet perfume whereof may refresh you through the day." (*Picture.*) The cleansed stable, and my worldly, cluttered heart. (*Say over and over all day Fr. Huntington's prayer):* "I praise my God this day. I give myself to God this day. I ask God to help me this day."

Bishop Hart's Message

In my Christmas Message to the Diocese, I want to call attention to the Christmas Fund. When the Church Pension Fund was established in 1917 they guaranteed a minimum pension of $600 to retired clergymen in normal cases. The widow of a clergyman gets one-half of this as a minimum. Most pensions eventually will reach much higher levels than the minimum. The children get pensions up to $300 a year each depending upon the age of the child and the ordination date of the father, to continue during dependence until their twenty-first birthday. While the average pension to clergymen now retired is almost $1,000 (and the average pension to widows is now about $370), it is evident that this is not sufficient to take care of a clergyman and his family. It is also evident that the same amount of money in 1946 has far less purchasing value than in 1917, but the Church Pension Fund is powerless to remedy this situation. They can only pay in dollars according to an agreed-upon plan. They have no way of controlling the value of the dollar.

The most practical way of remedying the present situation, which in many cases is distressing, is to have such a Fund as this Diocese has in the Christmas Fund so that clergymen can be given small grants to add to the pension received from the Church Pension Fund, and where similar additional grants can be made to the widows and orphans of clergy. The Christmas Fund was established to make appropriations where needed to the following persons: first, to clergymen who have been entitled to seats and votes in the Diocesan Convention, and who, through age, infirmity or other cause are totally or partially, permanently or temporarily disabled from performing the duties of their office; second, to the widows and orphans or other dependents of Clergymen who were entitled to seats in the Convention; and, third, upon approval by the Bishop, to Deaconesses retiring on account of age or infirmity, and who have served in the Diocese not less than ten years.

The Fund is administered by an able Board of Trustees consisting of Mr. Allen D. Cornell, Treasurer; Mr. Frederick R. Drayton, Secretary; Mr. Rowland Evans, Mr. Frank H. Moss and Mr. Fitz Eugene Newbold. At the present time the Fund is giving aid to two clergymen and thirteen widows or daughters of clergymen.

The original plan back of the founding of the Christmas Fund was for such parishes as cared to do so to give their Christmas offering to this Fund. When the Church Pension Fund was inaugurated, this practice was more or less abandoned because it was thought that the Church Pension Fund would take care of the needs of the retired clergy, the widows of clergy and their families. The Church Pension Fund has lived up to every promise that it made and has, from time to time, been able to give more than their basic promises, but for the reasons stated above, the present pensions are very inadequate. There is no obligation on the part of any parish to give their Christmas offering to the Christmas Fund, but I hope many parishes will be willing to do so. Where a parish does not feel itself in a position to give the entire Christmas offering to the Christmas Fund, it might be willing to call attention to it in the Parish Bulletin, and allow such people as desire to do so to send an offering for this Fund to me. I would be glad to furnish additional information to anyone who desires it.

Wishing all the members of the Diocese a blessed Christmas.

OLIVER J. HART.

Convocation Meetings

North Philadelphia

The fall meeting for North Philadelphia was held at the Church of St. James-the-Less on October 8th. The general theme of the meeting was "Worship." Speakers were the Rev. Frank D. Gifford, Dean of the Philadelphia Divinity School; the Rev. Paul C. Weed, Jr., Rector of St. James; and the Rev. E. Frank Salmon, Rector of Holy Trinity. At the business meeting it was announced that while the Church Foundation had sold a vacant lot across the street from the Church of St. Barnabas, Third and Dauphin Streets, the church property is not to be sold. The church and rectory of St. Barnabas have just been repainted by volunteers in the parish. The congregation has assumed $200 additional as their share of the Vicar's salary. Similar action in other congregations has effected a total reduction of $2,000 in the Convocation budget. The missionary quota of this Convocation has been increased by the sum of about $5,000.

Germantown

Bishop Hart, addressing the Convocation of Germantown at St. Mark's Church, Frankford, on October 15th, urged constructive steps in the direction of unity with other Christians by working with our brethren of other bodies, wherever possible, as in the Federal Council; learning to know them at their best, discovering the lasting values in their position, as well as our own; encouraging theological discussion, to find what we have to offer to others and what we may gain from them. Mr. Thomas B. K. Ringe presented highlights of General Convention and the program of the Church for the next three years. Dean Caley read the quotas for parishes and missions, including the $12,500 increase in giving to the National Council expected of the Convocation. The Rev. Robert E. Savage, Vicar of Trinity Church, Solebury, reported the purchase of a $1,600 electric organ, and told of encouraging work in Church School and among young people. Mr. Horace Prevost, Lay Reader at St. Paul's Church, Edgely, reported on the reopening of that Mission, ministering to sixty-seven communities in sixty-five interested families. Members of Convocation were urged to make a pilgrimage to Edgely on October 20th to see the needs and opportunities of the work.

West Philadelphia

The Rev. D. Wilmot Gateson, Rector of the Church of the Saviour, spoke on "Highlights of General Convention" at the meeting of West Philadelphia Convocation held at Calvary Church, 41st and Brown Streets, on October 17th. Mr. William Sargent, for the Executive Committee, discussed the increased diocesan commitments for the work of the National Council. It means that West Philadelphia will be expected to contribute approximately $5,000 more in 1947 than previously. Quotas for each parish and mission were presented. St. Monica's Mission, restored after the fire, is in better condition than previously, and a house for the Vicar has been procured.

Chester

The Woman's Aid to the Convocation of Chester met at the Church of St. John the Evangelist, Lansdowne, October 17th. Bishop Remington celebrated Holy Communion, assisted by Dean Shreiner, Dr. Tuke and Rev. H. S. Paynter. Bishop Hart urged the women to work for the Every Member Canvass in their respective parishes, making sure that every member of the church be informed about the missionary challenge and given an opportunity to respond. Mrs. Y. Y. Tsu, whose husband is a Bishop in China, spoke in the afternoon.

The Clergy and Lay Delegates to the Convocation of Chester met at St. David's Church, Radnor, on Tuesday, October 22nd. Dean Shreiner was celebrant at the opening service of Holy Communion, assisted by the Rector, Rev. John C. Knewstub. Mr. Thomas B. K. Ringe spoke on "The Budget and Our Missionary Opportunity." Rev. Clifford E. B. Nobes spoke on his work as a missionary in the Philippines. The new missionary quotas for each parish and mission were read, indicating an increase for the Convocation of more than $12,000. The Dean reported on the progress at St. Peter's Church, Broomall; St. James Church, Green Ridge; St. Alban's Church, Newtown Square, and prospects for a new work at Oxford. Rev. J. Jarden Guenther gave "The Success Story of St. Peter's Church in the Great Valley." Bishop Hart and Bishop Remington were in attendance. In his address, Bishop Hart urged upon the Vestrymen who were present the importance of an intelligent and informative preparation of the people to meet the missionary challenge.

South Philadelphia

South Philadelphia Convocation met at St. Mark's Church on Tuesday, October 22nd. Mr. Samuel F. Houston and Rev. John H. A. Bomberger reported on the General Convention. Dean Bonynge read out the new parochial quotas to cover the increased giving for mission for next year. Bishop Hart, in his address, pleaded with the clerical and lay leaders of parishes to inform the people of the missionary needs, give them an opportunity to make their subscriptions after they have been given this information, and then see that all money given by the people for the Church's missionary work be promptly forwarded for that purpose.

Norristown

St. Peter's Church, Weldon, was host to the Convocation of Norristown on October 24th, and created a sensation by serving a delicious dinner of fried chicken. Good progress was reported on the construction of St. Phillip's-in-the-Fields at Oreland. The cost will be $46,000, including a mortgage of $17,500. It is hoped that the building may be occupied by Christmas. Committees were appointed to study conditions at Royersford and Guelph Mills. Evening prayer was conducted by the Rector, Rev. George Copeland, and the Dean, Rev. James M. Niblo. Bishop Hart preached the sermon.

New Program and Budget Outlined

At two of the fall convocation meetings, Mr. Thomas B. K. Ringe, a Deputy to the General Convention from the Diocese of Pennsylvania, who served in the Convention Committee on Program and Budget, gave important information concerning the work of that committee. Extracts from Mr. Ringe's address, as reported by the Secretary of the Convocation of Chester, Mr. Freas B. Snyder, are as follows:

Last summer, before most of you were giving much thought to Convention, we of the committee were given for study a tentative budget, prepared in the greatest detail, every item supported by informing and accurate schedules. Then the first meeting of the committee was called for the day before the Convention opened. There we received the General Convention program, the Annual Report and the Treasurer's Report and we really went to work.

The committee was composed of six Bishops, six clergy and twelve laymen, lawyers, accountants, business men of varying shades of activity and experience and as good a cross-section of opinion as it is possible to have in a limited sampling. The Bishops had an intimate working knowledge of the National Council and the operations of the National Church which was most helpful. I never met with a finer, more competent group of men. We gathered every morning at 8 o'clock and often we worked until midnight. Sub-committees on the various portions and aspects of the budget were appointed, and everyone from the Bishop and National Treasurer down to the humblest layman was charged with a responsibility and he discharged it. There were sixty-one areas to be considered: twenty-eight aided Dioceses, fourteen missionary districts, five extra continental districts, fourteen overseas areas.

Then there were our college work, youth work, Christian education, Christian social relations, the Department of Promotion, the American churches in Europe, all rightfully claiming our attention and pulling at our heartstrings for help which sometimes had to be curtailed or altogether denied. The total expenditures were finally totaled up to $3,386,000 and there was apportioned to the Church to raise $2,735,000.

Not long ago, I went out for my firm to the plant of one of our clients where a great machine, one of several there, had been destroyed by an explosion. The cost of that one machine was more than the entire budget of our National Church.

Time is not afforded nor would you wish me to discuss the budget items in detail but there are just a few which I desire to present briefly, confident as I am of your interest in them.

At National Headquarters in New York, we have a competent trained personnel essential to our continued effective functioning but subjected always to the very human temptations of the higher salaries offered by industry. They must have a living wage, not only to hold them, but also because the Church owes it to them and to the community as an example in support of the doctrines we preach. Three years ago, they received the first increase since the depression but their wages even now are only up to the 1933 standard. There is a necessary budget item to adjust their compensation more nearly to increased living costs.

Alaska is a missionary district which surely needs all we can give in money, in effort and in prayers. The cost of living there is fifty per cent higher than it is in New York. We have a forty bed hospital and we were paying the cook $30 a month. He left because he could get twice as much elsewhere and for a year and a half the superintendent of that hospital himself did the cooking.

In Haiti, a Deacon receives $40 a month for his first two years and then $60 a month. We pay the Archdeacon $80 and the Dean $100 in a field where the harvest is so heavy and the workers so few.

The tragedy of China is too well known to require repetition although it should be told and told again until the awfulness of it gets through our outer shell of indifference and into our very blood stream; 24,000,000 people in our district, 900 miles long and spreading over 247,000 square miles. The military have withdrawn and the many excellent hospital buildings they vacated are available for our use and we have no money to equip and man them. The people are starving on a diet of ground fish bones and weeds, and the ban on opium has been eased so that their suffering can be temporarily relieved. We alloted $5,000 to this district.

The initial budget item for our work in devastated Europe was $1,000, but I am thankful to say that our committee's action in increasing it to $7,500 was approved by the Convention, but it is still a pitifully small appropriation for a work so vast and with such potentialities for the strengthening of the Church.

Some financial encouragement but not enough was given to our Indian workers.

The future of our Church is in the hands of our children of today and the increased appropriation of $7,500 to the Department of Christian Education is a limited acknowledgment on the part of the Church of this fact.

In the Department of Publicity, we have in Mr. Jordan as good a public relations man as I have ever worked with, as I did in Reconstruction and Advance, or as I have ever known. He could tomorrow command a salary three times what we pay him with any one of several great advertising firms. He knows the value and the ability of all the publicity mediums, including radio and moving pictures, and he is about to leave for the Philippines to prepare a documentary film of the condition of our work in that harassed country.

The Committee on Finance and Program was the watch dog of our communicant strength to see that the National Council was doing the job you wanted done. We were prepared to cut and cut and cut when the tentative budget of $475,000 was presented to us, and we ended with an increase of $133,000 and we are proud of it. Even at that it is pared to the bone and frugal management alone will enable us to get by. I wish you might have heard the gifted eloquence of the great Bishop Locke of California and Bishop Mitchell as they debated, argued, pleaded over the various items.

The budget represents a twenty-five per cent increase, but for this great and wealthy Church it is three cents per week for each communicant. Our problem is in our vision or lack of it, not in our finances. Our inefficacy is in our leadership and not in our money raising.

Woman's Auxiliary

MRS. OLIVER J. HART, *Editor*

President's Message

May this Christmas season be a joyous one and bring you all blessings and happiness. This the second Christmas since the cessation of hostilities presents a picture of continuing suffering and misery in many parts of the world. Our Material Aid Program must continue with renewed spirit and effort. Will everyone remember the need is urgent and consult the Woman's Auxiliary office for up to date instructions for forwarding articles and money.

Prayer for the will to share: "O God, who to save us didst give thine only-begotten Son, stir us with such love toward thee that we may gladly share whatever thou hast entrusted us of life and strength, influence and love, money and time, for the relief of the world's sorrow and the coming of thy Kingdom. Amen."

MARGARET PACKARD.

Diocesan Evening Branch

In many parishes throughout the Diocese, groups of business and professional women have been formed. To aid them in their plans and to correlate their work with the Woman's Auxiliary as a whole, delegates or representatives from these parish groups attend the Diocesan Evening Branch of the Auxiliary. These meetings are held on the second Wednesday of each month at Holy Trinity Parish House, being immediately preceded by supper at 6.30 o'clock.

The General Convention and Woman's Auxiliary Triennial have unfolded a program that is a challenge to every woman in every parish in the Diocese. It is our responsibility to learn of these plans and to participate in the many phases of our Diocesan life. At the Diocesan Evening Auxiliary we come in contact with the leaders in the various fields, and through them we learn of the needs of the Church in the parish, the community and the world.

We look forward to the younger groups uniting with us and are eager for their help and suggestions. May every Parish Evening Branch be represented, and may they help to make the Diocesan Evening Auxiliary a source of inspiration and Christian fellowship.

Ten Million Prayers for Peace

The Laymen's Movement for a Christian World, Inc., 347 Madison Avenue, New York 17, have mobilized a praying army, and is sending a call to all churches to start a Vigil of Prayers for the United Nations and the delegates now assembled. The plan is for groups within and without the churches to choose a convenient hour each day (or night) to pray for the world leaders who largely have the fate of civilization in their hands. Every prayer will help decide the fate of our age. Every person is now tremendously important, for every person possesses as much potential power as any other person. For the world needs to learn to listen, and to answer "Yes," thus seeking to be used by the inpouring Holy Spirit to draw all men to Christ.

This mobilization for prayer began with the sending of Dr. Frank C. Laubach to the Peace Parley in Paris, by the Laymen's Movement, with the encouragement and approval of the State Department in Washington. Early in September Dr. Laubach formed a prayer group in the Luxembourg Palace to pray for the delegates to the Peace Conference, and many other prayer groups were organized throughout the city of Paris, leaving a permanent impress. Every delegate knew that in Paris and across America millions of people were praying for him; that he might be guided by God to do His will for the world. Each delegate received a letter which said in part: "America regards this conference as the most important gathering in the history of mankind. They believe that the outcome will determine whether civilization can survive. You men hold the fate of the entire human race in your hand."

America had an army of ten million in World War II. We need ten million praying people in the fight to win the peace. Have you enlisted in the Prayer Vigil? Send word of your enlistment and your hours of prayer to the Devotional Committee of the Diocese of Pennsylvania, who are participating in the praying army.

College Work

Evelyn Underhill in a lecture delivered at Whitelands College, England, in 1937, made this statement: "The Education of the future . . . will accept a man-centered culture . . . or else it will stand firmly for a God-centered culture; a culture which does justice to the noblest longings and deepest intentions of mankind, which looks beyond the here-and-now, relates time and Eternity." The task of helping men and women on college and university campuses to discover *how* to relate time and eternity, would seem to be the unique task of the Church and therefore the fundamental reason for the Church carrying on student work.

Life on the majority of our campuses, through academic courses and extra-curricular activities, relates students to time. There is all too little effort being made to see to it that modern education includes the religious and spiritual guidance necessary if students are to understand, and to live in the light of the relationship between time and eternity.

There are various ways in which a Provincial Secretary for College Work, in visiting college campuses, may have a share in establishing a God-centered culture. First, by coming to know as many students as possible and by trying through personal, informal conversations to meet their problems and to answer their questions, both religious and secular. Second, by working closely with the Rector of the nearby parish and with the Campus Church Worker, when there is one. Third, by interesting students in vocational opportunities within the Church. Fourth, by seeking to interpret the faith and life of the Church to administrations and faculty members, as well as to students.

Progress in such service is inevitably slow, yet where is there any Church work more important or far-reaching?

Some interesting statistics:

133 non-Roman Catholic Colleges and Universities in the Third Province.

11 non-Roman Colleges and Universities in Diocese of Pennsylvania.

Student population (reported for 1940-41) in the Diocese of Pennsylvania, 24,736.

KATHARINE DUFFIELD,
Provincial Secretary for College Work.

ST. PETER'S CHURCH, BROOMALL, TODAY

Department of Christian Education

ADVENT OFFERING FOR ST. PETER'S CHURCH, BROOMALL

Each year the members of our Church Schools have an opportunity to further the missionary work *within* the Diocese through participation in the Advent Offering. This offering, formerly known as the Bishop's Bricks Fund, is in contrast with the Lenten Offering, which is used for work outside the diocesan limits.

Prior to the receiving of the Advent Offering, the Bishop designates some congregation of the Diocese which is to receive this assistance. The call this year is to provide the means of furnishing the rooms for the Church School at St. Peter's, Broomall. This church, now being constructed by the Convocation of Chester, will soon be completed. Perhaps by the time this is read, the congregation will be using their building. But equipment is still needed, and it is hoped that the Church Schools of the Diocese will give $2,500 in this year's Advent Offering for this purpose.

The work at St. Peter's was begun in 1939 and Bishop Taitt selected the site for the present building in 1941. During these past years the congregation has worshipped in the Fire Hall at Manoa and the Church School has been held in various homes. YOU can help to make their new school rooms the kind you think they should through participation in the Advent Offering.

All through this neighborhood on West Chester Pike new homes are being built. We need an Episcopal Church there of which we can all be proud. The people of Chester Convocation are doing their share in making possible this new building. The Church Schools of the Diocese now have their opportunity to provide for the equipment for this new Church School. Won't you do your share?

Teachers Needed

At least fourteen schools of Weekday Christian Education are now in regular sessions in the Diocese of Pennsylvania in communities adjacent to Philadelphia. Additional schools soon will be opened. These schools receive boys and girls from the public schools on released time, for an hour or so, weekly. The shortage of teachers in this important field is appalling. Paid teachers are used with academic training and experience equivalent to that required in the public schools. This field of consecrated service should appeal to former public school teachers who terminated their professional careers for home duties or otherwise, but who now are available for part-time appointments.

Such persons and others similarly qualified are urged to send their names to the Committee on Weekday Christian Education, Church House, 202 South 19th Street, Philadelphia 3, Pennsylvania.

Important Dates For Your 1947 Calendar

Five Tuesdays—
January 14th through February 11th

THE WINTER CONFERENCE

Watch for program—of special interest to rectors, superintendents and teachers will be the classes planned especially for Church School teachers. Plan now to attend!

REGIONAL PEACE FORUMS

Bishop Remington's Committee on Christian World Order conducted a series of regional forums throughout the Diocese during the last week in October, as follows:

October 28th, St. Thomas Church, Whitemarsh; Chairman, Mr. Louis M. Washburn; speaker, Mr. Roy McCorkle. October 29th, St. Stephen's Church, 10th and Market Streets; Chairman, Mr. Edward Shippen Morris; speakers, Mr. Richard Wood and the Rev. Emerson Shidler. October 29th, St. John's Church, Lansdowne; Chairman, the Rev. Lars Bache-Wiig; speakers, Dr. Theodore Paullin and Mr. Allen Olmstead. October 30th, Christ Church and St. Michaels, Germantown; Chairman, Bishop Remington; speaker, Mr. Richard Wood. October 30th, Church of the Holy Apostles and the Mediator, West Philadelphia; Chairman, Rev. Lars Bache-Wiig; speaker, Mr. Philip Conrad.

The committee has prepared a syllabus and bibliography on suggested subjects for parish discussion.

ANOTHER PARISH SUBSCRIBES

St. Stephen's Church, 10th Street, has turned in 316 subscriptions for THE CHURCH NEWS to be sent by direct mail to each of its families. This is the ideal way to put the diocesan magazine, with its news and messages, into the hands of all of our Church people. These club subscriptions are accepted at a special rate. While the monthly message of our Bishops and many other important diocesan items are now reaching twice as many people as they did a year ago, there are still about two-thirds of the communicants of the Diocese to whom THE CHURCH NEWS is not made available. We have one of the best diocesan papers published anywhere; but many other Dioceses surpass us in the percentage of subscribers.

General Convention in Retrospect

Extract of Remarks by Mr. Samuel F. Houston to Convocation of South Philadelphia

Your good Dean has asked me to bring you a report of the meeting of Bishops and of Diocesan Deputies of our Church which gathered in West Philadelphia one month ago. Of course we all think we know what General Convention is. But I am led to begin my inadequate remarks by calling attention to (in the language of the street) "what it ain't." General Convention of the Protestant Episcopal Church of the U. S. A. is not the Congress of the U. S. It is not the Supreme Court of the U. S. It is not the Department of State; it is not the Army Department; nor is it the Navy Department. It is not the Assembly of the United Nations. However many persons suggest that the Convention should decide momentous questions that these august bodies have had to consider and some of them so far have been unable to solve.

It is the General Convention of that part of the Anglican Communion of the Holy Catholic Church functioning in the U. S. and its dependencies, and in certain countries where it, the Church, has established missions.

Meetings of General Convention have been held every three years since the Protestant Episcopal Church was established (in this city, as you know) by those Americans who had been members of the Church of England.

Before V-E Day, while war industries were so absorbing, the Presiding Bishop was advised San Francisco could not receive the Convention.

At the request of the Presiding Bishop, Bishop Hart undertook to bring this Convention here. Through his committees, he consulted the city authorities, including the question of hotel accommodations. The swooping down of 3,000 or 4,000 individuals on a city with no greater hotel accommodations than has Philadelphia is a serious matter. The city authorities at first said the Convention might come here for ten days beginning September 1, 1946. They afterwards agreed to September 10th as convening day, but the ten-day limit was insisted upon. It is well to have this in mind when considering what was accomplished or not accomplished here between September 10th and September 20th!

For quite a number of Conventions the office of Chairman of Dispatch of Business was placed in the able hands of Judge Anderson, of Savannah, Ga. Before the 1940 Convention he wrote describing what the Convention did, and how it did it. He stated emphatically that there should be at least twelve Convention *working days* for it, and for its committees, to properly serve the Church.

And here Bishop Hart and his Committees of Arrangements found themselves limited by the city authority to ten days, which included the days always filled with getting things going.

I have told you what the Convention is not. But please think of what it is.

A great organization cannot properly function without oversight, without rules to direct that oversight. These rules (we call them Canons) need *oversight and perhaps* occasional change.

For instance, the Convention considered: Should a Diocese be able to take from another Diocese its Bishop after he had served in the first Diocese at least five years? Our American Church is the only branch of the Anglican Church that does not allow such translation! This act is still forbidden.

Again, should laymen, chosen carefully by Rector and appointed by the Bishop for a special Service, be allowed to administer the Chalice? The Convention said No.

What about Bishops retiring at 72? Shall this be compulsory? Yes.

An important innovation provided for the election of a Suffragan Bishop for the armed forces.

Of course the most impressive events of the Convention were the Opening Service, and the United Thankoffering Service (each in Convention Hall). After these was the coming to the platform in Irvine Auditorium of Army and Navy Chaplains. They kept coming and coming and coming, so that there was hardly room for another man on the platform. This event was impressive and inspiring.

The two matters that were most talked of before Convention, the Holy Matrimony Canons, and the question of unity with one branch of the Presbyterians, were considered as fully as they could be in the brief period allowed the Convention. Each was settled for the next three years. There are doubtless those who think neither was properly settled. But that they were settled at all means there was attention to business in each House during their few days of service.

We are having the privilege of reading opinions concerning what was, or was not, done. Some writers suggest that "three years hence the Holy Spirit may direct those dealing with these questions." Is it unbecoming to suggest that it is possible that the Holy Spirit did direct the action (or lack of it) at this Convention?

AT THE DIVINITY SCHOOL

Because of the influence of the war, the two upper classes at the Philadelphia Divinity School are quite small; but there is a large Junior Class, most of whom are veterans from the armed forces. There are also a number of special students. These, together with those in the Graduate Department, make the total enrollment at present thirty-nine men.

On October 29th, the Rev. Jacob Winterstein, Rector of Holy Trinity Church, West Chester, and seven members of his vestry, made a visitation to the school. They were entertained at dinner, inspected the buildings, and met with the Dean and faculty to discuss the training on men for the ministry. Addresses were made by Mr. H. Albion Ferrell, President of the student body, and Mr. Herbert Leswing, President of the Missionary Society.

On October 31st there were more than two hundred visitors in response to an invitation of the Dean. Tea was served and there was a program of oratorio music given in the chapel by Newell Robinson, of the Department of Music, as organist, and Mr. George Lapham, tenor soloist. The students conducted the service of Choral Evensong.

Under the auspices of the Graduate Department, there is a course in "Parish Administration," which is taught by the Dean. Various Church problems are discussed by the group of clergy who are enrolled and actual situations are taken as a basis.

There is a "Book Hour" held in the library each month. The clergy and students are invited to hear re-

views of recent theological books by members of the faculty and other scholarly men. On such occasions some of the valuable treasures of the Yarnall Library and the William Bacon Stevens Library are exhibited and explained. The Rev. John M. Groton, S.T.D., is in charge of this feature.

EPISCOPAL ACADEMY NOTES

The choir lost only one of its members through graduation, with forty of the former members returning as a nucleus on which to build. The organist this year is Thomas Earnshaw, one of the students. Mr. Walter Johnson is the director. The choir room has been enlarged and renovated.

The porte-cochere at the side door of the Middle School has been removed. A link trainer has been installed in the basement of the Upper School building for instruction in pre-flight training. Improvements have been made in the illumination of class rooms and the gymnasium locker room.

Several men returned from service in the armed forces have been added to the faculty.

In a year in which thousands of candidates have been rejected from admission to colleges, forty members of the class of 1946 have been admitted to various colleges.

Mr. James Ratcliffe, a former member of the Academy faculty, has become Headmaster of Christchurch School, Virginia.

The Rev. Elmer Smith, who is an honorary Curate of St. James Church, Kingsessing, is in temporary charge of a parish in Portland, Maine, while he is completing his work for the degree of Ph.D. at Harvard University.

A QUIET DAY

A Quiet Day in Preparation for Christmas will be conducted by the Rev. Oliver B. Dale, S.S.J.E., at St. Margaret's House on Wednesday, December 18th. Holy Eucharist at 8.30 A. M. Meditations at 10.15 A. M., 12 noon, and 2.00 P. M. Closing at 3.15 P. M. Please register with the Sister-in-Charge by mail or telephone VIctor 4-4612.

Girls' Friendly Society

DECEMBER SCHEDULE OF EVENTS

December 2nd—West Philadelphia Conference, St. Barnabas, West Philadelphia.

December 6th—Southern Conference, Old St. Paul's.

December 14th—Christmas In-Gathering, G. F. S. Auxiliary to Seamen's Church Institute, 3 to 6 P. M. at Institute, 211 Walnut Street. Tea served. Welcome to all.

The Christmas-giving program for the branches will center around the Seamen's Church Institute, the Committee on Christian Social Relations G. F. S. having asked the branches to give at least 100 filled ditty bags as a contribution toward the 2,000 such bags to be distributed to seamen during the month of December. This diocesan gift will be in addition to the 100 filled bags always given by the Senior Members' Club.

The report of the summer's work at the Holiday House, Cape May, N. J., as given at the Council meeting, October 30th, told of another highly successful season. More than 700 guests enjoyed the hospitality of the House, representing thirty-seven Pennsylvania branches and nineteen Dioceses, including visitors from as far away as San Francisco, St. Louis, Cincinnati and Ontario, Canada. The Juniors had their usual three special weeks in July, with more than 100 small girls taking part in a well-developed program, and the younger members took possession for two weeks in August, when gay sports and activities were the order of the day. Outside groups using the House were the Young Friends who made it their residence during the June meeting of the General Friends' Conference held biennially in Cape May, and the Hard-of-Hearing Group from St. Stephen's, Philadelphia, together with their friends, who were most appreciative of a September holiday.

A very beautiful single room was dedicated on August 3rd in memory of Miss M. Atherton Leach by Rev. Percy R. Stockman, D.D. The room is furnished in antiques from Miss Leach's own home given by her niece, Miss A. Adele Leach, and all other renovation and decorations were the gift of the Senior Members Club.

Old St. Peter's Branch reports encouraging revival of interest and activity under the leadership of Miss Katharine Brinley, Branch Adviser. Following the annual Corporate Communion, two members were advanced to Associate rank, Miss Florence Bateman and Mrs. Leslie Hilton, who will be in charge of a growing group of Juniors.

St. Barnabas, West Philadelphia Branch, celebrated its forty-fifth anniversary on October 24th, when the speaker was one of the "exchange teachers" from England now teaching in the Upper Darby High School.

THE CLERICAL BROTHERHOOD

The Clerical Brotherhood, which meets at the Church House each Monday at 11.30, held its first meeting for the season on October 21st, when the following officers were elected: President, Rev. Albert F. Fischer, Jr.; Secretary, Rev. Charles A. Rantz; Treasurer, Rev. W. Roulston McKean. Programs were arranged with speakers as follows: October 28th, Mr. Spencer Ervin and Rev. James M. Niblo, "Reports on General Convention"; November 4th, Bishop Remington, "World Order"; November 11th, Mr. Robert P. McCracken, Chancelor of the Diocese, "Legal Aspects of the New Marriage Canon," and Rev. Nathanael B. Groton, "Pastoral Aspects of the New Marriage Canon"; November 18th, Rev. William D. Powell, Executive Secretary of the Philadelphia Council of Churches.

DIOCESAN FIRE LOSSES PAID

The Church Properties Fire Insurance Corporation since April 1, 1946, has paid the following fire losses in the Diocese of Pennsylvania: Church of the Annunciation, 12th and Diamond Streets, $1,947; St. Monica's, Philadelphia, $10,233.50; St. Luke and the Epiphany, Philadelphia, $475: Morrisville Community House, $835.28; Calvary Church, Philadelphia, $16.21. Vestries ought to check up on their fire insurance.

In the Diocese

HENRY STUART PAYNTER, *Editor*

A new red Pulpit Fall has been given to the Church of the Resurrection, Broad and Tioga Streets, by Miss Marion Deetz, in memory of her parents, Mr. and Mrs. Jesse O. Deetz.

Silver crosses and certificates of award have been presented to three boys who have completed terms of service in the choir of Trinity Church, Swarthmore. Graham Foster, seven years; Thomas H. Hopper and Samuel D. Reynolds, Jr., four years.

During four months this summer, ten letters of transfer were received in one parish—St. Mary's, Hamilton Village.

The Rev. Mark Mills Garcia was installed as Rector of Holy Trinity Church, Lansdale, on October 16, by Bishop Hart, assisted by Dean Niblo, Dean of the Convocation of Norristown, and the Rev. Charles H. Long, Secretary of the Diocese.

It is good to hear of certain increases in clergy stipends. The few parishes which have not taken this forward step would probably try to do so if they would ease the burden of increased living costs.

The Rev. Kenneth Cameron, who carried on work at the Church of the Advocate while serving on the faculty of Temple University, is now on the faculty of Trinity College, Hartford, Conn.

The steeple and tower of Calvary Church, Conshohocken, built in 1889, has just been repointed at a cost of $2,000.

Mrs. Joseph A. Ruth has presented 240 new prayer books for use in the pews of Calvary Church, Conshohocken, in memory of Mrs. Margaret Ruth Nabb.

A silver chalice in memory of Lewis Elliott, presented to St. Mark's Church, Frankford, by Mrs. Elliott, was dedicated on September 15 by Bishop Sturtevant.

Vestrymen of St. Stephen's Church, Bridesburg, have volunteered their services to paint the interior of the parish house.

At St. Paul's Church, Edgely, a group of men have excavated a cellar under the chapel to provide recreational facilities.

The Rev. A. F. Lutley, of China, spent several weeks as temporary assistant at the Church of the Redeemer, Bryn Mawr.

Bishop Hart marked the fourth anniversary of his Consecration as Bishop on October 16th with a celebration of Holy Communion in the chapel at the Church House.

On October 15th Bishop Remington celebrated the first anniversary of his service as Suffragan Bishop of the Diocese.

The Rev. Thomas A. Meryweather has been named Chaplain of Chapter 63, Military Order of the Purple Heart, consisting of veterans who were wounded in action and have been awarded the Purple Heart Medal of the United States government.

Mr. Norman R. Hilton, after a tour of duty with the U. S. Army, has resumed his work as organist and choirmaster at Emmanuel Church, Holmesburg.

The Young People's Fellowship of the Church of the Holy Nativity, Rockledge, entertained the Fellowship from Emmanuel Church, Holmesburg, on the evening of October 20th.

New officers of the Men's League of Emmanuel Church, Holmesburg: President, Mr. Dean Ennis; Vice-President, Mr. Raymond Millington; Secretary, Mr. Ralph Ridings; Treasurer, Mr. Charles Roche. Officers recently elected by the Young Women's League of the same parish: President, Mrs. William Snyder; Vice-President, Mrs. Frederick Barbour; Secretary and Treasurer, Mrs. Charles Grumell.

★ ★ ★ ★ ★

GOLD STAR CORNER

★

St. Alban's Church, Roxborough

FRANK WILSON VANLOON

★ ★ ★ ★ ★

The Benevolent Society of St. Stephen's Church, 10th and Market Streets, made 4,095 garments for eight hospitals, with a yearly budget of $500.

The Catholic Laymen's Union met at the Church of the Good Shepherd, Rosemont, on the evening of October 22nd. Following devotions in the church, the Rev. James M. Niblo addressed the meeting on "The Requirements of the Church Regarding Worship and Fasting."

St. Clement's branch of the Needlework Guild reports 122 garments for this year's gift, with a value of $114.71, and money donations amounting to $35.

Miss Beryl Newman, Director of the Diocesan Department of Christian Education, was the principal speaker at meeting for Church School teachers and parents at St. Asaph's Church, Bala.

The 45th Anniversary of St. Barnabas Branch of the Girls' Friendly Society was observed with a banquet in the parish house of St. Barnabas Church, 64th Street and Haverford Avenue, on the evening of October 24th.

Mr. and Mrs. Frank Berry, members of St. Stephen's Church, Wissahickon, recently celebrated the fifty-first anniversary of their marriage. Mr. Berry, who is 83 years old, plays the organ at the Cathedral in Roxborough.

At St. Mary's Church, 3916 Locust Street, the roof of the church is to be thoroughly repaired, the roof of the parish house is being completely rebuilt, the kitchens and office have been redecorated and redesigned, and the dining room has been redecorated and redesigned.

The men of St. James Church, Langhorne, recently prepared, cooked, and served a roast turkey supper. The only hitch was a miscalculation in the time required to cook the peas. The customers held a community sing while waiting.

Bishop Remington, on a recent visitation, dedicated two altar vases at the Church of the Incarnation, Morrisville, in memory of Lieutenant Theodore E. Howe, killed in action in France, August 11, 1944.

(Continued on Page Twelve)

The Church News

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GOD'S IDEA OF GIVING

Advent and Christmas with their great and proper emphasis on things of the Spirit offer a disturbing contrast that cannot escape anyone who thinks about it even casually.

This season of the Spirit, of Divine love and of answering human love is largely dominated by money and material considerations. Times of depression or inflation merely bring it more to our attention than it would otherwise be. But fundamentally the same interplay of forces is to be seen at all times.

The individual family worries where to get all the money to pay for gifts to this and that relative or friend when the weekly budget just squeeks along from day to day constantly threatening to break down under the load of rising prices or diminishing income. In Church affairs the same sort of thing holds sway. There is the year-end scramble to clean up all bills and back envelopes. There is the putting together of a budget for the coming year with the inevitable tussle between various "must-be-done" items and the nagging "where is the money to come from." All of which has the unfortunate effect of turning the great season of the Spirit into the materialistic yammering of the market place.

The answer to such a situation, which is an offense to the finer sensitivities of us all, is rudimentary in its simplicity. But at the same time it can only be really effective by a great uprising of popular conviction. It lies in discovering and extending the basic principle of the Divine gift which gave us Christmas in the first place. God wanted to win and restore to purity the love of His special creation, Man. In our materialistic way of thinking about such things, it probably would have been our method to shower down upon him every kind of luxury, protection from harm and effort, and so overwhelm him with good gifts that he would of course love us. That at least is what we do in principle when dealing with our fellow men. That it is psychologically and practically unsound seldom seems to bother us.

God, on the other hand, shows by His way the only one that can ultimately produce the desired result. It is at once infinitely easier in that it is available to everyone regardless of economic status, and harder because it requires personal involvement. God gave Himself. We, for the most part, have completely forgotten how to do that.

Give Your Thought

Look, even casually, at Christmas giving and see how much of one's self really is in it. The mails are flooded past believing with an avalanche of cheery greetings. But how much of individual self is in them? Probably most do have a signature to the "canned" greeting. But great bundles don't even have that; identifying names are handsomely printed or engraved so all one has to do is stuff envelopes by the dozen or hundred to express the "spirit of Christmas" to friends and acquaintances. How jaded the spirit that is satisfied to do that year after year when a little thought and effort beforehand could provide a personally devised and personally written bit of one's self to commemorate the great feast of Divine Love. If "society" doesn't entirely approve, then "society" should be converted to the idea of Christian giving instead of the reverse.

The same might be said about most of the gifts exchanged during the season. They generally represent a minimum of personal effort though perhaps that is less so in these days of shortages than in normal times. But our ultra sophistication has long since learned to frown on almost anything that suggests "home made." What a reversal of values it is that can creep up on people that way without their knowing it! The giving of one's self in personal effort is more often than not looked down upon as something of inferior quality. No wonder Christmas becomes a celebration of triumphant materialism instead of a feast of the Spirit.

Parish as well as personal concerns can be looked at through the same glasses, and the period viewed need not be restricted to the Christmas season. The whole of Church life is, or should be, a feast of the Spirit. This is lost to sight in the maze of responsibilities for maintaining property, running dinners, parties, and conferences. But it is the basic fact without which all the rest is without validity.

Give Yourself

And what is done with the priceless opportunities and facilities for expressing things of the Spirit? Money is laid out — perhaps only mailed in once or twice a year so as not to involve any personal appearance or effort — to provide some one else's talent to be your gift. A priest is "hired" (in popular misconception) to visit those who should be told the Christian message that you never bothered to learn and "haven't time" to tell anyway. "Others" are expected to be responsible for training the children in "things which a Christian ought to know and believe to his soul's health." "Others" are looked to to sponsor the special efforts of whatever sort for the general welfare of the parish. The joy and privilege of giving one's self is lost in a welter of commercial makeshift or careless lack of perception.

But then again maybe much of it is not quite so much a blind unawareness as all that. To give yourself to your parish is not by any means all "sweetness and light." There is much that is bitterly disillusioning. You will be appreciated by few and thanked by fewer. You will be suspected of unworthy motives of self-seeking or unbecoming piety. You may even be regarded as a would-be dictator by a few and therefore subject at times to open abuse. That makes the price of personal involvement in your gift much higher than is often admitted. But it also makes it that much more precious in the sight of God to whom it is really offered anyway.

There is only one basic answer to the undesirable commercialization of the Christmas season whether it be in the field of personal relationships or of parish activities. That answer is the demanding one of *personal involvement*. It isn't easy, but it is beautiful. It isn't spectacular, but it is deeply satisfying. It isn't man's idea, it is God's.

A. O. J.

Gift Suggestions for

CHRISTMAS 1946

The Story of Jesus

Text from the Bible Illustrations from the Old Masters

A new 32-page booklet with text matter from the Bible and full color illustrations giving highlights of the life of Christ. The booklet is particularly appropriate for Christmas and is suitable for both children and adults. Size, 3⅛" x 5¼".

Priced for quantity distribution: Single copy, 20 cents each; 50 copies, 16 cents each; 100 copies, 14 cents each; 300 or more, 12 cents each.

Orthodox Statements on Anglican Orders

Edited by E. R. Hardy, Jr.

Dr. Hardy, in the Introduction, says: "The purpose of the following collection of documents is to make accessible the official synodical statements on Anglican Orders of those Eastern Orthodox Churches which have passed on the subject." Contents: Official Synodical Statements—Reports of Official Orthodox-Anglican Conferences — Theological Conferences—Bibliography.

Price, **$1.00**

Have You Read?

TOP OF THE MOUNT

By Vincent C. Franks

Price, $2.00

POSTAGE ADDITIONAL

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GRANVILLE TAYLOR MEMORIAL INSTALLED BY PARISH

A contract has been awarded for the installation of a carrillon of twenty-five electronic bells in the tower of the Church of the Holy Apostles and the Mediator at 51st and Spruce Streets. These bells are being installed by members of the congregation in loving memory of the Rev. Granville Taylor, D.D.

Dr. Taylor served this parish from 1922 until his death August 17, 1942; first as Vicar of the Chapel of the Mediator and later as Rector of the parish. Under his guidance the Chapel of the Mediator became the largest congregation in the Diocese and one of the largest in the entire Episcopal Church. Notwithstanding the demands of his own congregation, he found time to answer the many calls made upon him by the Diocese. That the Diocese loved and trusted him is born out by the fact that he was elected to practically every high office it had to give.

Those close to Dr. Taylor knew that one of his ambitions was to have a carrillon in the church tower. What better tribute to a life of unselfish devotion to his Church, Diocese and the community can those who loved him pay than to bring this dream to realization?

The installation will be completed for the Christmas season.

DR. STEINMETZ DIES

The Rev. Francis C. Steinmetz, S.T..D, a retired Priest of the Diocese, died at the Episcopal Hospital on October 17th after a long illness. He was eighty years old. Born in Philadelphia, he was educated at St. Stephen's College, Philadelphia Divinity School, and General Theological Seminary. He was ordained in 1896 and served as assistant at Christ Church, Philadelphia; Rector of Christ Church, Ridley Park (1898-1908); Christ Church, Norfolk, Virginia (1908-1927); St. Mary's Church, Hamilton Village (1927-1933). For a time he was instructor in New Testament at the Church Training School, a member of the Executive Council, and an Examining Chaplain of the Diocese. Burial service was held in Christ Church, Philadelphia, October 21st, with interment in the Church Yard at Paoli. In recent years he made his home in Lansdowne. He is survived by his widow, a son and a daughter.

MEMORIALS AT ELKINS PARK

On All Saints' Day the following memorials were dedicated at St. Paul's Church, Elkins Park: Carillonic chimes, in memory of Joseph E. Widener; credence table in memory of the Rev. J. Thompson Cole, Rector, 1904-1918; credence linens in memory of Mrs. J. Thompson Cole; prayer desk and chair in memory of the Rev. Philip J. Steinmetz, Rector, 1919-1945. The Woman's Auxiliary of the parish also gave Chance candelabra in appreciation of the twenty-six years of faithful service as its President by Mrs. Philip J. Steinmetz.

IN THE DIOCESE

(Continued from Page Ten)

groups as follows: "What Is the United Nations?" "The Message of the Columbus Conference" (March, 1946), "Possibility of Reconciling Differences Between the United States and Russia," "The Federal Council of Churches' Plan for World Peace."

A second series of regional forums is being planned for January. The dates, places, and speaker will be announced later.

Mrs. Eugenia (Weeks) Harewood, wife of the Rev. J. DaCosta Harewood, died on October 28th and was buried from Calvary Church, West Philadelphia, on October 30th. Interment was at Lincoln Park, Pa.

From a parish bulletin: "The bazaar is more than a way to make funds for some extraordinary objective; it is rather a parish get together where our members give generously in money, goods, and work; then purchase the articles given, eat the meal they have prepared, along with friends who attend; thereby coming into close contact and fellowship with most of the parish membership."

The Clerical Union for the Maintenance and Defense of Catholic Principles met recently at St. John's Church, Norristown. Archdeacon Morisseau, of Haiti, emphasized the need for mission schools among the 80% of the native population who are illiterate. Members of the Union pledged the amount needed for one of these schools.

Bishop Hart has appointed a Woman's Auxiliary to the Board of Directors of the Keene Home, Bristol, for one year, as follows: Mrs. Fred Watts, Chairman; Mrs. Walter

Pitzonka, Mrs. Adolph Ancker, Mrs. Alfred McLaughlin, Miss Mary Rogers.

The Rev. Ronald Ansley Wiley, formerly Priest-in-Charge of the Church of the Redeemer, Andalusia, has become Rector of St. David's Church, Manayunk.

Mr. Richard Frank Lee has been engaged as the new organist and choirmaster at Zion Church, Logan.

Mrs. J. Hector McNeal wishes to remind all friends of the Episcopal Hospital that Christmas in that institution will be brighter if we remember the old folks in the Harrison Home, as well as the children who are patients. Gifts may be mailed to the hospital or left at the Church House.

The Woman's Auxiliary of St. Paul's Church, Elkins Park, responded to the appeal of Bishop Wilner published in THE CHURCH NEWS by sending fifty articles of clothing for the Philippines. The Santa Claus Mail Association of the same parish sent 250 toys for the children.

Miss Lillian Warth, bookkeeper in the Church House, completed twenty-five years of service on November 3rd.

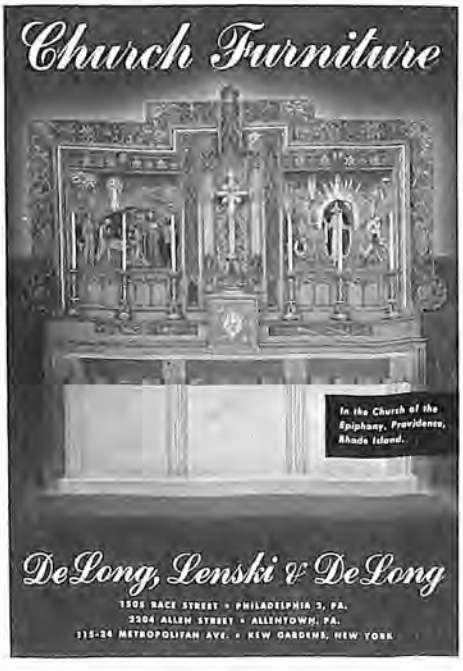
Fifteen patients at the Philadelphia General Hospital were confirmed by Bishop Remington in All Souls' Chapel on a recent visitation. Many in the congregation were brought in wheel chairs or helped on crutches by members of the Elizabeth Price Martin Service League.

CHAPLAIN CURRY COMMISSIONED

The Rev. Matthew A. Curry, a Priest of this Diocese who has been serving as Chaplain in the U. S. Naval Reserve, has been given a commission as Chaplain in the regular Navy. He is stationed at the National Naval Medical Center, U. S. Naval Hospital, Bethesda, Md.

NEW MEMORIAL CHAPEL

A "war memorial" chapel has been dedicated in the Parish House of the Free Church of St. John, Kensington. The altar was built and donated by Mr. William Steele. The altar cross is in memory of Mrs. Jennie Rutherford. Candle sticks are in memory of Albert Barandon and Joseph Hartley. Velvet hangings were given by Mr. Elmer Gaehring; carpet by Mrs. Clara Oelschlager; painting and decorating by Mr. E. Irving Shuttleworth.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A SAFE RETURN

When the news came that the Rev. John Gillespie and four companions were in danger because of the mechanical failure of a boat in which they were fishing, many prayers were offered for their safety. Thanksgivings were made in many of our churches when it was learned that they had been rescued. Bishop Hart took the early service at St. Bartholomew's Church, 25th and Lehigh Avenue, where Mr. Gillespie is Rector, on October 20th, the day after the Rector returned home. The Rev. Charles H. Long, Secretary of the Diocese, conducted the later service on that same day.

HOLY LAND PEACE

(Continued from Page Two)

admitting to full participation in our national life people who are like us in every respect except that of certain points in theology.

Personally I do not believe the vast majority of Jews here or elsewhere wish so to be classed. Nor do I think we as democrats and even more as Christians are ready to admit that we have no place for religious minorities.

Peace and goodwill will return to the Holy Land when the world Jewish problem is so far along towards a solution that Jews will not be desperately seeking to crowd there as the only available refuge from anti-Semitic storms. The urgent refugee problem will be solved when we make up our minds to behave like Christians and open our national gates to our fair, and obviously large, share of displaced peoples, whether they be Jews or others. And the whole position of Jews in the world will be advanced when we as Christians and our Jewish neighbors get down to solving the relatively few problems which have caused friction in the past.

Not the Arabs, not the Jews, not the British Government are to blame for murder in the Holy Land; it is we in this country and Christian people in general who are to blame. The best Christmas gift we can make to the land God chose for the manifestation of His Gospel of Love would be for us to succour those who have hitherto looked to us in vain, been coldly rebuffed, and told to go bother someone else.

In short: when we become "men of good will" towards people of Jewish faith, we may hope for peace for them and for the Holy Land.

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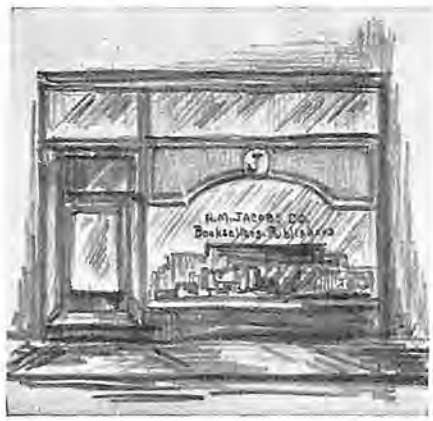

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SEAMEN'S INSTITUTE

The twenty-sixth annual meeting of the Seamen's Church Institute was held on October 28th. Bishop Remington, the Superintendent of the Institute, conducted the Memorial Anniversary Service, when seamen connected with the Institute, members of the Board of Directors and of the Auxiliaries who have died during the year, were read. There were exercises for the dedication of three seamen's bedrooms and a small dormitory as memorials. Mr. W. West Frazier was re-elected President, and the following were elected to the Board of Managers: Rev. George E. Barnes, Rev. William J. Powell, and Dr. Ellsworth E. Jackson.

CHURCH SCHOOL ASSOCIATIONS MEET

The South Western Church School Association met at St. Giles Church, Stonehurst, on October 17th. A panel discussion on what to expect of parents in the field of Christian education, and what parents may expect of the Church School was held. Miss Elizabeth Frazier, former Director of the Diocesan Department of Christian Education, conducted the panel. Other participants were Mrs. George C. Bland, Rev. Albert O. Judd, and Rev. Charles E. Tuke. The next meeting will be held in January at the Church of the Atonement, Morton.

The Main Line Church School Association met at the Church of the Holy Trinity, West Chester, on October 30th. Mrs. C. Stanley Rogers, Director of Religious Education at St. Thomas Church, Whitemarsh, spoke on "Your Curriculum and the New Syllabus." Mrs. Clifton Lisle told about her work and experiences in Western Greece, where she was a field relief and welfare officer under the general direction of UNNRA.

Miss Elizabeth A. Jenks, formerly Parish Secretary of the Chapel of the Prince of Peace, is now engaged in a similar capacity at St. Giles Church, Stonehurst.

The Rev. Clifford Raymond Jump, formerly of the Diocese of Easton, is now Curate at the Church of the Good Shepherd, Rosemont.

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